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DIE APOKRYPHEN UND PSEUDEPIGRAPHEN DES ALTEN TESTAMENTS. In Verbindung mit mehreren Fachgenossen übersetzt und herausgegeben von E. KAUTZSCH, Professor der Theologie in Halle. Tübingen: Mohr, 1900. M. 24.

I. Band: Die Apokryphen. Pp. xxxi + 507. II. Band: Die Pseudepigraphen. Pp. vii + 540.

THE general plan of this admirable work involves an introduction to each one of the various writings it considers, a careful translation from the best critical text, and footnotes intended to elucidate rather than discuss difficulties. Such a comprehensive treatment is possible only for a group of men, and Professor Kautzsch has been aided by a number of German scholars. He himself treats First and Third Maccabees, and the Hebrew Testament of Naphthali, and also furnishes the introduction to the entire work. The value of the work lies, first of all, in the fact that it brings into convenient form a literature hitherto scattered through a number of works, but much more in the conscientious scholarship displayed by each contributor. To examine the work in detail is obviously impossible in a review of reasonable length, but a few details may be specified. In his introduction to First Maccabees Professor Kautzsch favors deriving the name "Maccabees" from *maqgabi*, "the hammerer," although admitting the force of the derivation of Professor Curtiss from *makhbi*. The sources of the book he believes it to be impossible to recover, although the author must have had written material at his command. Of the twelve letters and the one Jewish decree, quoted in the course of the book, about which so much debate has gathered, Professor Kautzsch favors the genuineness of a few, but is suspicious of the majority, at least in their present form. He favors Willrich's identification of 1 Macc. 15: 16 ff. with Josephus, *Ant.*, xiv, 8: 5, and regards it as referring to the time of Hyrcanus II. First Macc. 14: 27 ff. he regards as the addition of a later writer, and on the whole favors the view that the work originally stopped with 14: 15, and even suspects that 13: 30 is the most probable conclusion of the original work. The original portion of the book would then very possibly have been composed 135-105 B. C., or even earlier. In its present state it cannot possibly date later than the last years of Herod, and in any case not earlier than 63 B. C. In his exegetical notes Professor Kautzsch has given us information on precisely those points upon which it is demanded. These notes are seldom more than a line or two in length, but are examples of what should be contained in a commentary intended to exhibit results rather than processes.

This cautious criticism and economy of exegetical detail on the part of the editor mark the writers of the other contributions to the work. Professor Beer's introduction to Enoch, for example, though brief, is a valuable addition to the recent discussions upon the literary characteristics of the book. His analysis is in the main lines that of other editors, but he carries his critical division somewhat farther than Charles and Schürer. In his dating of the book, also, he propounds no radical theories. Its earliest part (chaps. 92; 93: 1-14; 91: 12-17) he holds was written before 167 B. C.; chaps. 85-90, about 135-105 B. C. The important section, chaps. 37-69, with practically all recent critics of first rank, he dates prior to 64 B. C. At the same time he refuses to accept Bousset's suggestion that the references to the Son of man are Christian interpolations. The Enoch literature was collected into the book, he holds, in northern Palestine between 60 and 70 B. C.

Of the other contributions to the work it is not possible to speak, but attention should perhaps be called to the notes of Professor Kittel upon the Psalms of Solomon as models of accuracy and condensation.

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DAS PASSAH-MAZZOTH-FEST nach seinem Ursprunge, seiner Bedeutung und seiner innerpentateuchischen Entwicklung im Zusammenhange mit der israelitischen Kultusgeschichte. Von RUDOLF SCHAEFER. Gütersloh: C. Bertelsmann, 1900. Pp. vii + 348. M. 5.60.

THE usual conclusions of higher criticism are assumed by the author as a working hypothesis, with the object, not only of writing a history of the passover in Old Testament times, but also of ascertaining to what extent this history confirms the conclusions assumed at the beginning. The passover, it is decided, originated at the exodus by changes in an ancient Semitic feast, of which traces have been found in Babylonian literature. In meaning it was a memorial of the exodus, a pilgrimage feast to be observed at the central sanctuary, and an expression of fellowship between Yahweh and his people. The modern view, that the later passover was a combination of two feasts, the passover, פסח, pre-Mosaic, and the feast of unleavened bread, מצות, borrowed from the Canaanites, is explicitly rejected. The development in the different documents is regarded as coming largely from the codification of the original directions of Moses. The final